THE

PACIFIC EXPOSITOR.

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OURSELVES.—As the religious press is an indispensable agency in our day and country for diffusing knowledge, preventing error, and urging forward the cause of truth, we are happy to inform our readers and friends that we have been encouraged all the time from the commencement of the EXPOSITOR. But few works of the kind, if any, have obtained so wide a circulation in so short a time, and under such circumstances. *We consider it a necessity*, and though the toil on our part is great, yet we give it cheerfully and without charge. But the printing, the paper and the binding cost money. The work is cheap for a California publication of its size and style, at *three dollars per annum, in advance.* We have no agents traveling or canvassing in the country. We are not able to employ them. We expect the friends of Christ, and especially of the Presbyterian Church, and all who feel an interest in the moral and religious welfare of California, to act as agents for us. If two things were done speedily, we should have much comfort, and be inspired with greater courage for the future: namely, let all *who have not paid, hand in or remit their subscription.* Gold pieces, or drafts on our express companies may be sent by mail at our risk. And, if each of our subscribers would send us even *one more*, we should then have such a list as would guarantee the expenses beyond all contingencies. May we ask our friends in this city and throughout the State whether they feel that they have done all their duty in trying to establish the EXPOSITOR? Eight numbers of the twelve for the first year are now

before the public: have the friends of a conservative religious press in the State done their duty? As grains make the mountain, so the efforts of individuals concentrated become an overwhelming force. Individual hands built the pyramids. It is by every one doing something — doing his part that such enterprises are sustained. We wish to know by the end of the present volume what our friends through the State and in the city are willing to do for the permanent establishment of the EXPOSITOR. It has received the universal commendation of our brethren east of the mountains, as well as from our own Press, and is considered by them and by ourselves as a necessity for this coast. What response shall we have?

CHRIST'S DIVINE AND MEDIATORIAL CHARACTER.

DELIVERED WEDNESDAY EVENING, 28TH DECEMBER, 1859, IN CALVARY CHURCH.

Who is the image of the invisible God, the first-born of every creature; For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him; And He is before all things, and by Him all things consist. *Col.* i: 15–17.

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Importance of the subject — Christ is all in all, both for converting the impenitent and confirming believers — The apostle's line of argument stated — Christ the image of the "invisible God" — As to His eternity and the manifestation of His perfections — Wilson's paraphrase — Form of a servant explained — Christ is the image of the invisible God chiefly as to the manifestation of divinity made by Him in the flesh — Christ the first-born of every creature, but not a creature — The exegesis sustains this interpretation — The creation alluded to is the original one of which record is made in Genesis — Not a moral or spiritual renovation — Christ's rank is supreme — Reflections,—1. Have we this image? 2. How happy are believers in such a Redeemer? 3. How much are the heathen to be pitied. Our duty to them. 4. Words of warning and yet of invitation to the impenitent.

IN THESE verses as Calvin expresses it, the apostle mounts up still higher in discoursing on the glory of Christ. There is nothing Satan so much desires as to raise mists over our eyes about the character of Christ, for he knows that it is by this means the way is most easily opened for the introduction of error. The only way to retain, as well as to restore pure doctrine, is to place Christ in all his fulness before the mind, and when he is truly perceived and apprehended in his offices

as our prophet, priest and king, then there is light — then there is no room for error. To win men to glory, we must convince them of their need of a Saviour, and to persuade them to receive him we must present his fulness and fitness as a Saviour — present him in his offices and work. And to comfort and advance believers in holiness, and make them steadfast in the faith, we have nothing to preach but Christ, the wisdom and power of God unto salvation.

Following the apostle's order, we desire now to dwell somewhat upon his description of the glory of Christ in his divine and mediatorial character. Having shown that we have a complete, perfect, adequate, finished *redemption through his blood, even the forgiveness of sins*, the apostle would have us be satisfied with it. He would have us rest alone and only in the infinite merit of Christ's sacrifice without the addition of anything from "will-worship," or the mediation of saints or angels. Having told us of the Son of God's love, as the instrumental cause of our redemption, and that *that* redemption is the forgiveness of sins through his blood, he proceeds to describe his character and glory, and illustrates his power and majesty by referring to his works of creation and providence, and then applies all his argument to the great conclusion, pressing it home upon them and showing that Christ is all sufficient as the sole and Supreme Head of the Church and the only Mediator.

I. *Christ Jesus the image of the invisible God.*

1. Christ is the image of the invisible God, because he is eternal. A child, that is the express image of his father is of the same nature with his father, and yet he is a distinct person. Both are human. So Christ is of the same nature as the Father, possessing the same names and attributes, and doing the same works, and receiving the same homage.—John xiv: 1. "Ye believe in God, believe also in me." Believe in me *as* ye believe in the Father Almighty. And elsewhere, Jesus tells us that the honoring of the Son and the Father is an equal homage.

2. Christ is the image of the *invisible God*, in this, namely: As man is said to have been created in the image and after the likeness of God, that is, in knowledge, righteousness and holiness, so in Christ the glorious attributes of Divine Justice, holiness, wisdom, truth, goodness, mercy and power are all made manifest in a degree infinitely more than they are in creation or providence. It is supposed that the Lord God who walked in the garden, and who appeared to Abraham, was Jesus Christ, and that his appearance thus was a *preludium* or earnest and pledge of his actual Incarnation.

3. The use of the term "image" conveys the idea of resemblance, and of a fulness of the same qualities that the object possesses of which the image is a likeness. Adam was created in the image of God — not that he had a perfect resemblance, but a faint likeness to his Creator in knowledge and righteousness — and so man is said to be the image and glory of God, because woman is subject to him in the conjugal relation, in the same sense as creatures are to God, that is, as a head and protector. In the phrase, "Adam begat Seth in his own likeness, after his image," the meaning is, that Seth had precisely the same nature that Adam had. He was neither angel nor beast. He was such a man as Adam was, possessed of a body and a soul. He had the same nature, faculties and qualities. So when Christ is said to be the Son of God, and the express image of his Father, the meaning is, that he has his glory, attributes, perfections and powers. In another place, a similar illustration is used where speaking of Satan's blinding the minds of men, the apostle says, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them, "and give the light of the knowledge of the glory of God in the face," that is, the "person of Jesus Christ." The meaning here is clear — Christ is, in the highest sense and fullest comprehension of the term, THE IMAGE OF GOD. As in another Scripture it is said: "He is the brightness of his Father's glory, and the express image of his person."

We find the apostle declaring in another place, that Christ being "in the form of God," humbled himself and took upon himself "the form of a servant." Here there is, without doubt, a correspondence in the term form. The form of a servant means the nature of a man and of a man in bondage, and yet a true and human being in body, soul and spirit. Then "the form of God" must mean the entire image and nature of God. He thought it not robbery to declare himself equal with God, and yet took upon himself the form of a servant. It is in this sense and thus that we understand the Son of God to be his image, namely: He is the image of the invisible God, manifested to us in the flesh. By saying that Christ is the *image of the invisible God*, the apostle means that He is the representation to mankind of the perfections of the ineffable Jehovah, as an image, figure or drawing, is the representation of the object which it is made to resemble. He is God manifest to us. And then the apostle proceeds to point out some of the particulars in which God's dear Son is his image, namely, in his creative power, his eternal existence and absolute property in us and supremacy over the universe, and in the fulness that dwelt in him. In all

of which respects Christ is God manifest in the flesh. God is invisible. No one can see God with such eyes as we now have and live. But Christ has revealed the Father to us. In what He has done in the work of creation and providence, and redemption, we have a representation of what God is. We think with Calvin, that the term *image* here has reference chiefly to us — not used in reference to the essence of God, but to show that Christ is God made visible to us. There is indeed an identity of essence (homoousia), but the chief point here is that as an image of the invisible God, his Son reveals him to us.

II. *Christ is the first-born of every creature.*

The idea is not, as some suppose, that Christ is himself a creature. By no means. The meaning is, that He possesses all the privileges and prerogatives that men are accustomed to give to the first-born son. Thus, in the East in early times, the first-born son was the officiating priest in the absence or death of the father. The custom prevailed in oriental countries, as it does now in England, that the eldest son should succeed to the estate and titles of the father. Among the Jews, the eldest son had peculiar privileges. The apostle's meaning then, is, that Christ occupies among all the creatures of God, distinction and rank somewhat similar to that of a first-born son, that is, He is preëminent over all creatures. We are not to suppose that the figure of speech or illustration is to be pressed in every point. The apostle neither says that Christ is a creature, nor that his resemblance to a creature is perfect. The comparison then is not to be carried out in every particular. This would be absurd. The point of the comparison is the preëminent and peculiar privileges of the first-born son. The word *first-born*, properly means first-born child, but it also means one who is chief, pre-eminent, or highly distinguished. In this latter sense it is used in Romans viii: 29: "That he might be the *first-born* among many brethren" — not born a creature as they were, and born first in point of time, but be their chief. And so in the eighteenth verse it is said: He is "the first-born from the dead" — not that literally and in point of time, Christ was the first that rose from the dead, for this is not true. The meaning is, that he might be pre-eminent among, or Lord of all that are raised from the dead, being their great leader and example, and also intimating the fact that all that were raised from the dead even before the Incarnation, were raised by his power.

The main idea then is that Christ sustains the most exalted rank in

the universe. He is Head of all things. And as the Son of God, he is heir of all things. He that created all creatures that are in heaven and that are in earth, is God over all and blessed forever. Commentators tell us that this phrase was familiar to the Jews. They applied it to the supreme, self-existent Jehovah, and that by it they meant to express his pre-existence and point him out as the cause of all things. By the phrase "first-born of the world, or of all creatures," the Jews meant, born before the whole creation — having a previous and eternal existence, and being the cause of all things. It is doubtless in this sense the apostle uses the same phrase in reference to Christ. The phraseology is altogether Jewish, and was no doubt understood by the Colossians to mean, that Christ had an eternal pre-existence, and was the cause of all things. (See Wolfius at length, in loco.)

The first-born of every creature signifies, then, not that he was a creature, but that he was before all creatures. *And he is before all things, and by Him all things consist;* that is, in point of time, He is before all things — being the eternal Son of God — and in point of dignity, He is Lord of all. Thus, Christ is "the beginning of the creation of God." The meaning clearly is, that He is the principal and efficient cause of the creation, and consequently He is not himself a creature, and cannot be, for no creature can create itself. But in the text, all creation is ascribed to Jesus Christ.—*All things created in heaven or in earth, visible and invisible. All things were created by Him and for Him.*

The First-born of every creature signifies also that all creatures belong to him. As the first-born among the Jews were heirs to the father's estate, so Christ is Lord and heir of all things, (See Acts x: 36.) "Preaching peace by Jesus Christ, He is Lord of all." In him dwelleth all the fullness of the Godhead bodily. He that hath seen me, said our Lord, hath seen the Father — that is, some rays of true divinity bursting forth from under the veil of my humanity.

The little word FOR connects this verse with the preceding. Christ is the image of the invisible God, and the first-born of every creature, both as to the divine essence and the manifestation of divinity to us; *for* He is the creator, and the final end of all things; He existed before them, and He preserves them. There seems to be here a most ingenious gradation. *By Him*, He himself is emphatic and expresses the divine majesty, in such a sense as to exclude every creature. The particles *en*, *dia* and *eis* of this verse denote the beginning, the progress and the end. *Were created*, refers manifestly to the same act recorded in Genesis i. And the words, *those things which are in heaven*, are to be

recognized as distinct from the heavens, and as superior to the heavens. The inhabitants are more noble, as *Bengel* says, than their dwelling place. These inhabitants are *invisible*. But he immediately adds the *visible*, which are the sun, moon, stars and the like. They were all created by him. *Thrones* and *dominions*, the abstract for the concrete, seem to be used here as if they were God's chariots, or mere offices by which He displayed his glorious Majesty. (See Eph. i: 21)

The *sixteenth* and *seventeenth* verses give the reasons or proofs of what is asserted in the preceding verses as to the glory and divinity of God's dear Son, who is the one, only Mediator between God and man. Christ is "the beloved Son of God," "the image of the Invisible God," the Author of Redemption, and "the first-born of every creature," and is, therefore, a perfect and all-sufficient Mediator. And the better to satisfy them of all this, the apostle tells the Colossians that Christ is the Creator of all things — the Upholder and Governor of all things, and is the final end of all things that have been created. *For by Him all things were created.*

The tense used in the seventeenth verse is not to be overlooked. Est, *He is* — not he *was made*; nor he *was*, which might be said of any creature, however exalted, either by creative excellence or delegated power; but "He *is* before all things." Now, does not this mean before time and all creatures, that is, from eternity? And hence the conclusion, *by Him all things consist*, that is, are maintained. He is the first and the last, that is, the *first* in regard to origin, and with the last, that is I AM THAT I AM. It cannot then be allowed here, as Crellius and Socinians have supposed, that the phrase *all things created*, means the arranging of the events of the Gospel dispensation. The phrase is universal, or unlimited in its application. The universe cannot be more fully comprehended. "All things that are in heaven and that are in earth, visible and invisible, thrones, dominions and principalities and powers." *All things* — namely, the things which are in heaven and are invisible, and the heavens themselves, and the earth and all things that are in it which are visible. It were certainly difficult to find a description of the universe more full and complete. The repetition, *all things*, in the last clause of the verse, seems to be an emphatic summary intended to prevent the very error that we are trying to correct. It cannot therefore be admitted, as Grotius and Unitarians generally say, that the creation here ascribed to Christ, means the fitting up of things for his Incarnation, or the *moral* work done by his Spirit and Church. Such an interpretation of the passage we regard as wholly inadmissible,

on the ground of a critical exegesis, as well as because it is contrary to the general tenor of all the Holy Scriptures. 1. The plain meaning of our translation as well as of the original passage, is a manifest allusion to the original creation, as recorded in Genesis. 2. There is no proof that a spiritual or moral renovation is anywhere else in the Scriptures described by the term here used. 3. *All things* in heaven and in earth, and the heavens and the earth are included in this passage. How then can a moral or spiritual renovation be ascribed to all things? — things material and incapable of such a renovation, or to beings that have never participated in such a renovation? Good angels do not need it — cannot experience conversion to God; and wicked angels are not the subjects of such a conversion. As, therefore, the creative power of Christ, according to the apostle is exerted on *all things* visible and invisible, in heaven and earth, and on the heavens and the earth themselves, we must refer his description not to the conversion of men, but comprehensively to the original creation. And we find no proof that the term *created* is ever used in the Scriptures for the reconciling or bringing of men into harmony with God, except with such adjuncts as prove most conclusively, that an allusion is had to the original creation for an explanation of the change described in the heart. More on this point and in support of our views may be found in Pool, *in loco.*

Christ is the Supreme Creator of *all things created in heaven and in earth, visible and invisible.* The apostle refers to the same creation spoken of by Moses in Genesis, and is more explicit and full. He says Christ not only created material bodies, but immaterial things also. As the Colossians were tempted to worship angels, he tells them that *all things visible and invisible in heaven and earth,* were subjected to Christ as Creator and Preserver. Nor is there anything in hierarchies and governments exempt from his absolute dominion. He is the Creator, Controller, and final end of all *thrones, dominions, principalities and powers. For all things were created by Him and for Him. And He is before all things, and by Him all things consist.*

It has been beautifully suggested, that if these verses stood by themselves, and without any connection with Christ as the Redeemer, that they would be received by all the world, as a most complete and comprehensive description of the Creator of the world. No where in the Bible is God the Father more plainly set forth to us as the Maker of the world, than Christ is in these verses. Compared with Hebrews, first chapter and the second chapter of Philippians, the glory and divine character of Christ are seen most manifestly in the text. The apostle

certainly means to show that Christ was indeed God's dear Son, the image of the invisible God, and therefore an all-sufficient Redeemer, because He possessed divine, creative attributes and powers, and being also the final end of all things and the Supreme Conservator of all things, He was worthy to be "the Head of the Church," and in "all things" have the pre-eminence. With a few remarks, I close the lecture.

1. Have we God's image within us? Christ the image of the invisible God—Is He formed within us the hope of glory? There are three ways in which God's image may be within us—by creation, by moral renovation, and by similitude in glory. All men are in the image and after the likeness of God as to their creation. We are all his offspring and heirs of immortality. And we all have a capacity to know, love and serve God, in which we are altogether superior to the animals. But believers only have that moral renovation which restores us to the image in which we were created; and believers only attain to the similitude of God in glory. As Christ crucified—Christ set forth in the Gospel is the image of the invisible God, and the only image we have of Him, or are allowed to have, so we must be careful not to make any idol or ceremony, or any other thing a substitute of Christ. May this not be the great reason why idols and images are so strictly forbidden in the Scriptures? Namely, that as there is but one, only, living God, so there should be but one image of Him—His own dear Son, and the one, only Mediator between God and man? And as it is in Christ and in Him only that the wisdom and righteousness of God are revealed to us, so we should value the Scriptures as the Record of the life and mission of His everlasting love for our salvation.

2. Such being the character and glory of Christ, how happy are they that believe in Him? The gates of hell cannot prevail against His holy church. Our salvation through Him is complete. He is heir of all things, and we are joint heirs with Him. Of God, he is made unto us wisdom, righteousness, sanctification and redemption. 1 Cor. i: 30. There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the spirit. He that spared not his own Son, but delivered him up for us all, how shall he not with Him, also freely give us all things? Romans viii: 1–32.

3. How much are the poor heathen to be pitied! They know nothing of the Redeemer-God that has been revealed to us. They dwell in darkness. Even if the invisible things of God the Father—from the creation of the world are clearly seen, even his eternal power and God-

head, yet they know him not as God, but are vain in their imaginations, and their foolish heart is darkened. They have changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed forever. (Romans i: 20–25.) But whatever the light of nature and tradition may teach them of the creation, they know nothing of God's dear Son. They have not the Holy Scriptures to teach them what to do to be saved. It is the great commandment of God, our Saviour to preach his Gospel to every creature — to teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. I am aware, that it is sometimes said our domestic field is so great, we cannot do anything for the heathen; and besides, they are among us and coming to us, so that we can do the work of foreign missions best by supporting our domestic operations. But my brethren, is not this a narrow view of Christ's commission? It is not thus that our merchants act. They *seek* markets for their merchandize. They force their way into seas and rivers, and over continents, and strive to create a demand for their goods. Propagandism is the spirit of our times. Nay, it was essentially the spirit of the apostles! How think you, would they have received the proposition to establish their head-quarters at Jerusalem or Rome, and send word to the heathen nations throughout the world, to come to them to receive the Word of Eternal Life? Very different was their commission. It reads in this way: GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE. And although representatives from every nation under heaven heard them preach, each in their own tongue, on the Day of Pentecost the glorious Gospel of the Son of God, still they went forth, beginning at Jerusalem, and preached everywhere the Lord Jesus. We never hear them talking about having so much to do at home, that they could not go to Arabia, Macedonia, Spain and the regions beyond. And brethren, we have the very same commission they had, and though in our day, there is almost a Pentecostal gathering of nations to our own shores, and in our own streets, still we must GO FORTH and preach the Gospel in all the world for a witness unto ALL NATIONS.

4. If any of my dear hearers are impenitent and unbelieving, let them both be warned and encouraged by the subject now presented. As Christ is now preached to them, let them believe in Him. Him hath God exalted at his right hand to be a Prince and a Saviour. (Acts v: 31.) Mercy is now offered. Pardon is proclaimed, if you only accept Christ as set forth in the Gospel. But as He is an all-sufficient, willing, pleading Saviour — able to save to the uttermost all that will come to God

through Him, so is He almighty to punish those that will not have Him to reign over them. How then can any one escape, who neglects so great a salvation?

PRAYER.

ALMIGHTY and most merciful God, the fountain of all light and knowledge, and the God of all grace and consolation, we bless thee that thou hearest prayer and givest liberally to those that call upon thee. We desire to thank thee with unfeigned gratitude for thy Holy Word that we have now read and heard. Cause us to understand and remember it. O, purify our sinful hearts, that we may love thee more perfectly. O create within us a right spirit. We are weak and ignorant, and prone to go astray. O keep us in the way of duty. Teach us how to enter upon our duties, and how to meet the difficulties of the way to thy kingdom above. O Lord, have mercy upon us. Impart unto us the stores of heavenly wisdom that we need. Let a sacred and divine influence ever attend us. O may our hearts be filled with love to thee and to our fellow men. And do thou hasten the day when all nations shall be happy under the reign of thy Son Jesus Christ, our Lord, to whom be glory forever and ever. Amen.

NOT ENOUGH. — The veteran temperance lecturer, Rev. T. P. Hunt, in the *New York Observer*, says: —

"Out of the many thousands of intemperate men who signed the pledge under me, very few kept it to the end, unless they became new creatures in Christ Jesus. More recently, those who became drunkards, cannot at all be depended upon, unless they also become Christians. Of those who have signed the pledge within a few years, not *one* has remained firm, unless they took Jesus as their prophet, priest and king."

We rejoice to have the testimony of so pious a man as Mr. Hunt to the excellence of Temperance Pledges as far as they go, and we are glad also to have the testimony of so enthusiastic a Temperance lecturer as he was, and we believe is still, to the necessity of adding FAITH to Temperance. This illustrates how the greater includes the less. A good Christian must be a truly temperate man whether he has taken a temperance pledge or not, but the temperance pledge is not enough without love to God and faith in Christ Jesus.

ABIDE WITH ME.

Abide with us; for it is towards evening, and the day is far spent. *Luke* xxiv: 29.

Abide with me: fast falls the eventide,
The darkness deepens, Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, Oh! abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see:
Oh! Thou who changest not, abide with me.

Not a brief glance I beg, a passing word,
But as thou dwell'st with thy disciples, Lord,
Familiar, condescending, patient, free:
Come, not to sojourn, but to bide with me.

Come, not in terrors as the King of kings,
But kind and good, with healing in thy wings;
Tears for all woes, a heart for every plea:
Come, friend of sinners, thus abide with me.

Thou on my head in early youth didst smile,
And though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left thee:
On to the close, Oh! Lord, abide with me.

I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who like thyself my guide and stay can be?
Through cloud and sunshine, Oh! abide with me.

I fear no foe, with thee at hand to bless;
Ills have no weight, and tears no bitterness:
Where is death's sting? where, grave, thy victory?
I triumph still, if thou abide with me.

Hold up thy cross before my closing eyes,
Shine through the gloom and point me to the skies;
Heaven's morning breaks and earth's vain shadows flee:
In life, in death, Oh! Lord abide with me.

Selected.

There is no object more worthy than to endow the world with sound and fruitful knowledge.—*Lord Bacon.*

THE RESURRECTION.

A funeral sermon preached by Rev. James Woods, at Healdsburg, California, June 19th, 1859, on the death of Mr. Harmon Heald, his mother, who died several months previous, and his little son, three years old, who died a few days previous to his own death. Mr. Heald was the founder of Healdsburg.

And have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. *Acts* xxiv: 25.

Could we interest ourselves in subjects in proportion to their importance, nothing would so quickly arrest the attention as the subject of eternity. The very mention of the word *eternity* — a vast, boundless, illimitable, incomprehensible *eternity* — the very mention of it should awaken the profoundest thought and most intense emotion. Time is but a little bay, and death a narrow strait through which we pass out upon the immeasurable ocean of eternity. Hence, to allow our minds to be totally absorbed in the affairs of life, without bestowing scarce a passing thought upon the future, exhibits the same folly on our part as would be exhibited by a man on board a wrecked ship in mid ocean, who should give his entire attention to his present comfort and amusements, his dice and his cards, while his ship was fast filling and ready to sink. Such a man, were he wise, would address himself to the work of repairing his ship, stopping its leaks, mending its spars, setting its sails and adjusting the rudder for some haven of safety. Now this earth is the wrecked ship in the mid ocean of Time. It has struck upon the breakers of sin. The storm of divine wrath is beating upon it, and eventually it will go to pieces, and all its inhabitants will sink in the cold waters of death. But the power of Omnipotence will raise them up to life again, and all will then embark upon the endless voyage of eternity. And that voyage will be happy or miserable, just as preparation has been made for it. If, by repentance and faith in Christ, and a change of heart by the Holy Spirit, there has been a preparation to meet God in peace, then happy beyond all the powers of human language to describe, or imagination to conceive of, will be the happiness of that voyage. But if no preparation has been made and the soul goes on in sin and impenitence down to the grave, then indescribably horrible will be its doom as it moves on in gloom and despair forever upon the shoreless ocean of a lost eternity. Hence the main interest of life should be to prepare for eternity, and not like the man in the wrecked ship, give the entire attention to matters of comparatively the slightest importance.

"For the hour is coming," said the Saviour, "in which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The subject to which your attention is invited, is THAT OF THE RESURRECTION. The doctrine of the resurrection of the body from the grave is purely of revelation. It could never have been discovered by reason. It is not contrary to reason, but above it. Nor is it yet so much above the grasp of reason to understand as it is above the power of reason to discover. Nor is it any more above the power of reason to discover it, than to discover many things in the works of nature. There are many things in nature which we know from observation; but had they not come under our observation, we could never have known them, for reason could never have discovered them. Thus reason could never have discovered that the apple seed originated from another seed. Nor could reason ever have discovered the manner of its origin:—that first the seed is dropped in the soil of the earth and decays; then a green germ springs from the soil; then this germ grew to a tree; on this tree blossoms appeared; these blossoms dropped off, and in their place came the fruit, and in this fruit was the seed. Now this seed in the fruit was originated by the seed dropped into the soil. All this we learn from observation, but it could never have been discovered by reason. So the resurrection of the body could not have been discovered by reason. It is known to us only from revelation. But it is no more contrary to reason, or above the reach of reason than the apple seed originating its like in the manner it does. To disbelieve revelation because we cannot understand it, is just as unreasonable, and shows precisely the same folly as it would be to disbelieve in the works of nature because we can not comprehend nature. What would be thought of the man who, while the most enrapturing strains of music were pouring their melting melodies upon the soul, and filling the heart with the sublimest emotions, should deny that he heard any music, because he could not comprehend *how* he heard it? The music is in the distance, and comes floating to him upon the waves of the atmosphere, and these atmospheric waves strike upon the ear. But it is nor the ear that hears. The ear is but clay. It is the mind that hears; and in some incomprehensible manner the sound is conveyed through the medium of the mind; but *how* we cannot comprehend. Philosophy has never yet thrown a ray of light upon the subject. And shall he disbelieve he hears the music because he cannot comprehend *how* it is done?

"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." "That which thou sowest, it is not quickened except it die." Here we are referred to some of the mysteries of nature, as an illustration of the mysteries of the resurrection. The grain of corn falls into the ground and dies; and from the putrefaction a germ springs up and appears a small green blade above the soil; it then grows into a tall stalk, and on this stalk appears the full grown corn in the ear. Now this corn on the ear was originated by that grain of corn which fell in the ground; and that grain of corn died before it sent forth the green germ from the soil. Now I ask, is there not as much of mystery in all this, as in the resurrection of the dead from the grave? And is it not as much above the power of reason to discover this, as to discover the doctrine of the resurrection? If we could suppose an inhabitant of another planet to come to our earth, and that in the planet from which he came, everything was created full-orbed, without the intervention of secondary causes, this being, though he had the intellect of an archangel, could not, by his own unaided reason, discover that the corn or the apple seed was originated in the way it is. And shall a man disbelieve that the dead are raised up, because reason could not discover it? Cannot that same Omnipotent Power that carries the grain of corn through all its mysterious processes from its decay in the soil to the full grown ear on the stalk, reawaken the sleeping body of the dead? Cannot He who spake, and this mighty world, clothed in all its magnificence and grandeur, stood forth in its full-orbed glories from the abyss of nothingness — can not He collect together the scattered dust of the dead? It is sometimes saddening to hear people talk about God. There are some people who talk of God as though He were altogether such an one as themselves. They tell what he *can* do and what he *cannot* do; what would be *right* for him to do and what it would *not* be right for him to do. Let us for a moment reflect upon what God actually does. The achievements of science reveal to us the existence of animalculæ, so minute that seven millions are only equal to the size of a single mustard seed. These little insects have skeletons composed of lime, iron and silex, and their fossil remains are found embedded in rocks, sometimes forming a vast bed of rock two or three feet in thickness, and covering a surface of twenty miles. These multiplied millions upon millions of living and moving beings, the Almighty creates and endows with instinct and governs by law as unvarying as that which governs the loftiest angel that bows in reverence before the throne on high. Then, when we look

through the most powerful telescope, we may discover a star — a mighty world — in the distant depths of space so immensely far, that light, which would travel around the earth four hundred and eighty times in a single minute, would yet require thirty-five hundred thousand years to travel to that immensely distant star — and all the immediate space thickly planted with millions of worlds, all created and upheld by that same Omnipotent Power which gives life and motion, and instinct to the multiplied millions upon millions of animalculæ which may be found in the space of a single square inch. And have you the daring to say, that this Omnipotent Power cannot collect together the scattered dust of the dead, even though this dust were mingled with all the dust of the earth? As easily as you may scatter gold dust in a measure of wheat, and then separate it from the wheat, so with infinitely more ease may the Almighty separate the scattered dust of the departed dead, though mingled with all the dust of the earth.

There is more of mystery and incomprehensibility in the works of nature than in revelation. And he who rejects revelation because he cannot comprehend it, to be consistent, must, like Hume, deny the existence of matter altogether.

But though reason cannot discover the doctrine of the Resurrection, yet after it is once revealed, reason may discover many analogies between the resurrection of the body and many of the works of nature. Thus the decay of vegetation in autumn, and its reviving in spring, is strikingly analagous to the death of the body and its resurrection from the grave. The decay of the corn in the soil before it produces its like again, is strikingly illustrative of the decay of the body in death and its re-awakening on the resurrection morn. There are some animals which, in the cold, become entirely torpid; as destitute of sensation as the ice in which they are embedded. And were you to dissect them while in this state, they would show no more symptoms of life than if actually dead. But the warm breath of spring which melts away the ice, revives them into activity. So the breath of the Almighty revives into life the body of man after it has long lain beneath the icy grasp of death. A few months since a loathsome worm crawled upon my path; that worm, this morning, is a gay and beautiful butterfly, floating on the morning breeze, its burnished wings flashing in the sunbeams, a thing of beauty. When that worm was about to die the instinct of its nature taught it to build itself a tomb, and in that tomb it tended to putrefaction, but at length came forth from its tomb in joyous life, all gay and beautiful. Behold man, but a worm of the dust, crawling in sin and sorrow through life,

pining in sickness and distress, and at last overtaken by death, and rots in the grave. But at length he comes forth from the tomb, clothed with a body bright and beautiful as the sons of the morning — not now crawling upon the earth, but soaring as a lofty seraphim in the light and glory of eternal day. Is there not a striking analogy between the resurrection of the worm and the resurrection of man? And is not one as much above our comprehension as the other? We know one by observation, the other by revelation. Will it be said that one is the result of the laws of nature and the other not? How do we know that the resurrection of the dead may not be brought about by some law of nature with which we as yet are unacquainted? Are we quite certain that we have already penetrated the depths of the infinitude of Jehovah, and discovered all the hidden springs by which he moves on mighty works of creation? Have the laws of nature all been discovered? You may place a metalic plate in a box with the accompanying apparatus, and take your position so that the chemical rays of the sun shall reflect from your face upon that plate, and your exact likeness is taken. But how long since is it the law was discovered by which you could make the sun paint your miniature? You may now stand upon the mountain top, and your friend may stand upon another mountain top ten thousand miles distant, and you may send him a message along the telegraphic wire that shall be carried to him in the twinkling of an eye. But how long is it since the law was discovered by which you could send messages on the lightning's wing? And are you quite certain that there are not, somewhere in the unfathomable depths of Jehovah's being, causes, the operations and results of which, we as yet, are ignorant? And what indeed are the laws of nature but the movements of Jehovah's Omnipotent power? And hence it is immaterial whether the dead are raised up by an immediate exertion of Omnipotence, or by laws which that power shall put in motion.

Mr. Harmon Heald, whose death, together with that of his mother, who died several months since, and his little son three years old, who died a few days previous to himself, is the occasion of the present discourse, and occupied a distinguished position in the regards of this community. This flourishing town speaks emphatically of his energy and enterprise, for he was its founder, and the inhabitants have given it his name. Mild, quiet, unassuming, dignified and manly, he was the model of a true gentleman — and it is saying a great deal of any one to say that he is a gentleman — not a gentleman simply in grace and polish, but in that kindness of heart that seeks the ease and happiness

of all persons present. He was a man of irreproachable moral deportment and of the strictest integrity. But it was upon none of these things that he built the hopes of his salvation. His only hope was in a change of heart by the Holy Spirit. He rested by faith on the merits of Christ instead of his own merit. And he died calmly reposing upon the arm of the Redeemer.

The mother was worthy the son — amiable, mild, quiet, retiring, she exhibited in a lovely manner the true Christian graces — exhibited the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These were the adornments of her Christian character. Lovely was her Christian example; sweetly did she fall asleep in the arms of her Redeemer. May she be a guiding star to the rest of her children. The little boy, but three years old, now shines as a twinkling star by the side of the father in glory. All children dying in infancy we have no doubt, go immediately into the bosom of God. When this little one was about to die, God doubtless sent bright angels to bear his soul to heaven.

It was a singular coincidence that death broke so suddenly into Mr. Heald's family circle. First his wife, about two years since, took her departure, and winged her happy flight in joy to heaven. Then the summons came for his mother, and that summons found her arrayed in the beauty of holiness, waiting to be ushered into the immediate presence of the Lamb. His little son was next called, and only a few days before his own death, rose as a beauteous star, to shine in the Saviour's crown forever and ever. And these three — his wife, mother and child — doubtless welcomed him to the skies. And now all four are where sickness and sorrow, and sighing and death can never come. May we all rest and obtain that abode of everlasting glory through our Lord Jesus Christ. Amen.

To be happy.—Rest your head, child-like, on the one visible arm of your Heavenly Father that is made bear and revealed to you in His Word and by His promises, and then you will be able to trust Him while He is leading you with the other arm that is veiled in the deep mystery of His Providence. Only believe, and you shall see the salvation of the Lord. Trust in Him and you shall be saved.

Truth is a spark to which objections are like bellows to make it shine out.—*Harrington's Oceana.*

Written for the Expositor.

SUBMISSION.

If the disobedience of my child is not followed by the penalty which I have taught him to expect, not only his respect for me is diminished, but so is his confiding fondness. Then he seems to try experiments as if to see how far he can with safety depart from the rules of life, and he acquires an appetite for the excitement that is formed in the hazards of transgression. If he is allowed to proceed, his experiments increase in frequency and boldness, until his confidence and love are completely exchanged for shyness and ugliness. From such a condition I have endeavored to lead him by means of affection and entreaty, but I have found that his mind could not return to me and reciprocate confidence until his father's broken law had been vindicated. I would that I could have taken upon my own person the stripes that I have put upon him, — that I need not have seen his writhing, and that his cries need not have pierced my ears! But I have had to use the rod. After chastisement, he immediately yields with full, affectionate confidence, and seeks even for sympathy and fondness only in his father's heart. The following conditions must be observed with him, to secure a connection of the result with the means named above, namely: To make no useless or inconsistent requirements of him, to forget nothing that he is bidden to do, or to omit to do; and as far as he can comprehend, let him see the propriety of the requirements made of him. And above all, he must be made to concede the propriety of even arbitrary requirements from the parent whose affections and whose purposes are above his comprehension.

A child's mind is as a clear spring of water, and its surface reflects the eyes that look into it.

* * * * * * * *

The tenderest of earthly relations are used as figures to set forth faintly the love which our Heavenly Father bears towards us. But his love is above ours as the infinite is above the finite, and so are his wisdom and power. When I am in affliction, in adversity, in bereavement, I know that some law, the observance of which is essential to my life and well-being, has been violated, and though I may not see the connection between my sin and my affliction, I remember that I am the erring child under the discipline and guidance of a Father infinitely wise and good, and now I do admit that His rod has led me to Him, when His indulgence had failed to do so. L.

Written for the Expositor.

DISCIPLINE.

The school boy is not fitted while still under tuition and pursuing his studies, to take the stand in the business mart, or upon the platform of life. Years of toil are spent in studies difficult to master, in which he must be well trained before he is ready for those stern conflicts which try him as the man of worth. The soldier must be drilled in the use of weapons and taught to obey the word of command, and submit to all necessary discipline before he is fitted to take his stand in the battle field and be in a position to be promoted to any rank of honor. Just so must the child of God be trained and drilled, and fitted by discipline, for those posts of honor, when mighty responsibilities are thrown upon him. Such duties as are often required of the Christian would crush the faint-hearted, and frighten the undisciplined; therefore, God seeing the need of training and drilling for his service those whom he uses to carry out his own plans and purposes, undertakes for us this great work, and sometimes it takes a long time to make his children ready for his service. It took a long series of years, under God's watchful hand, to fit the patriarch Abraham for that great and crowning act of his life. Abraham was not always ready to obey the command of God and make the sacrifice required in the offering up of his dearly beloved son. He was first fitted for this great work — fitted by years of discipline, and he was not called upon to make this sacrifice until prepared to obey God in all things, and until he was fully trustful.

Surely, in those instances when Abraham denied that Sarah was his wife, and prevaricated through fear of losing his life, or when he anticipated God's plan of looking for a son in a way not appointed by God, he was not spiritually where he was years after, when with knife in hand, he stands ready to obey God, even to the slaying of his child, him most dear to his heart, and through whom a Saviour had been promised.

Abraham became obedient and trustful — just as trustful as every Christian may be, and no more so. He had it all to learn, just as we have to learn by experience that God's way is just right. If Abraham had not yielded to the teachings of God's providence, he could never have been fitted for that mighty display of trust which enabled him to honor God, and which has placed him foremost in the ranks of there who have been beloved and honored of God.

M. M. B.

OUR PUBLIC SCHOOLS.

We are indebted to the Superintendent, H. B. Janes, Esq., for a copy of the Ninth Annual Report of the Public Schools, from which it appears that they are in a flourishing condition. A Normal school has been formed and is in successful operation. The late examinations, especially the closing exercises of the High School, were deeply interesting and creditable, both to the pupils and the teachers. We are glad that vocal music as well as physical education is attended to in these schools. The "Historical Sketch" of the Schools of the city is particularly interesting. From it we learn that Mr. Marston opened a school in this city in April, 1848, which is believed to have been the first English school here aside from the Catholic Missions. Messrs. Rogers, Cooley and Hyde; Messrs. Goodrich and Christian, and the Rev. Albert Williams, were among the first that established schools in the city in 1848. We see also the name of Rev. Mr. Douglass, and of Mr. J. C. Pelton among those who were employed in teaching the children of San Francisco in 1849.

We are much pleased to see that in addition to the other regular schools, there is one for colored children, and one for the Chinese, and also two evening schools. It is wonderful that all this should have been so successfully accomplished in a city scarcely ten years old. This report, however, is the *Ninth* Annual Report. We believe our public schools will compare favorably with those of our Eastern cities. There are many excellent suggestions in Mr. Janes' remarks about the mode of teaching and of governing the children. We are also happy to find, that although no *sectarian* book is used in the schools, still they are not without moral training, They are neither "godless" nor "Pagan." In the course of study, lessons upon morality are taught, which inculcate the principles and precepts of virtue and "fundamental religion, the importance and necessity of strict honesty and integrity, truthfulness, frankness, sincerity and mental affection and regard, obedience and respect to parents, and love to God." And though there is no statute *compelling* the Bible to be read, yet we are told that "in addition to these appliances, the Bible is often read, and appealed to for its authority in morals. Bible stories are repeated to the little ones, 'while neither the mind nor heart of the child, most religiously and scrupulously trained and disciplined in the domestic circle or the sanctuary of the church, is exposed to the slightest contamination of denominational

doctrines by the instructions or discipline of the school; on the other hand, every lesson of pure morality, religion or ethics, communicated in either of the former, is strengthened and confirmed by the pervading instruction and influence of the latter.'"

We rejoice whenever the Bible is read by *choice*, whether in the school or the family, but we are not in favor of *compelling any one to read it or to pay* for its being read contrary to the convictions of his own conscience. This has been our uniform and unvarying opinion on this subject for many years, and our conviction as to the correctness of our opinions in the light of our history, and of our organic laws, and of Christianity, grows stronger and stronger from all that we see and hear on the subject. We do not believe in any religion that *requires* the compulsory force of civil statutes to promote it. Christianity does not come to us with any such idea. It is wholly a religion of choice, not of constraint.

We conclude with two remarks from the able report of the Superintendent, which may suggest to our readers something as to the difficulty and importance of the work devolving upon us as the educators of this State. Never was a greater work committed to philanthropists, statesmen and Christians than that of shaping the destinies of the youth of this side of the great American continent:

"I believe this to be the only city in the Union that provides a school exclusively for the Chinese learning our language; and there is none other, having in its midst a heathen temple, established and used for the worship of idols, whose worshippers may also enjoy the blessings of the Common Schools.

"Here in an anomalous social existence a thousand embarrassments are to be met in its progress that do not exist elsewhere. But while progress is necessary, we should remember that 'to innovate' is not to improve, and to change is not always 'to reform.' Firmness and caution are necessary in every act."

Cheap Literature.—"The Family Herald" is cited as an instance of the success of cheap publications. Its proprietor, Mr. Bigg, of England, lately died, leaving an estate of $350,000, made by that publication. The most of this he left to the Printers' Alms-Houses. He died himself content in the old dingy rooms on the Strand, where he made his money.

SOME SUGGESTIONS ABOUT RATIONALISM.

II.

No effect can be greater than its cause. Upon every phenomenon are centered numerous agencies. We can perceive that these agencies are dependent upon each other as connected with their results, and we never doubt that they are each dependent also upon some anterior cause. A single link of the chain when it is broken, lets fall whatever is suspended by it. This is just as true whether the chain be composed of ten or ten thousand links. Yet a single link does not make the chain. A child's hand may be the immediate apparent agent in producing the conflagration of a city, but such a result cannot be independent of the power in the atmosphere to sustain combustion. If it is said that the tree and fruit are greater than the seed, it must be remembered that the seed is not the cause of them. Under given circumstances, the seed becomes the channel through which certain forces operate to produce the tree. We may discover what we shall call the elements of matter, and ascertain their proportions as found in vegetation. We may perchance go so far that no new experimenter shall be able to analyse our *elements*. Yet we cannot make the seed or the tree; we cannot cause the growth, nor perceive what is the cause of the growth of anything. The cause is so great as to be incomprehensible, though the result is under our control and for our service.

Gravitation — we can see what it does, but we cannot tell what it is. The effects of laws we see, but what the laws are, we cannot perceive. When we have defined law to be that power or line of operation, whereby under given circumstances, certain results do uniformly follow, we have still given no description of law, but merely that of the effect of it. Ordinary phenomena, as they are the effects of, so they are dependent upon and inferior to laws, and laws themselves are dependent upon an anterior cause. Whether there be an infinite regression of cause or a limit, we can conceive of it only as greater and still more comprehensive or extensive in its power, and in its relations, as it recedes from our contact and from our apprehension; and in searching for a cause our apprehension will forever terminate upon an effect.

At effects that have direct relation to our condition of being, are the limits at which we should pause. A flaming sword or a burning bush could not more distinctly instruct man to pause and to learn that finite

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reason cannot comprehend the infinite. Beyond this limit, conception, consciousness, logic and facts flounder as if in a despairing conflict, without a plank, upon an ocean of doubt. As we make this limitation to our inquiries, philosophy will console us with the intimation that our interests in our present condition of being will not have been found antagonistic to those of a future state, if there should be such a state.

L.

PREJUDICE AGAINST COMMERCE.

Trade *is ordained of God.* Still there is a considerable prejudice against it. The Turks are strongly prejudiced against shop-keeping and tavern-keeping. The Greeks keep their hotels, and the Armenians and Jews do their customs, collecting and bank-shaving. Many honest and hard-working people in Christian countries entertain also a kind of prejudice against merchants and traders, as if they were getting their living by their arts, rather than by their work, and not only living without work, but living off other people. It is considered a hardship to have to work to raise or manufacture articles of trade, and then that some body else should make a living better than ours merely by selling our articles. But in the long run, it is found best there should be a division of labor and of trades, and that things should be in these matters very much as they are. Such affairs are like water, if just let alone they will regulate themselves, and find their true level.

This prejudice against trade is not confined to the ignorant. Plato taught that in a well regulated commonwealth the citizens should not engage in commerce, nor the State aim at obtaining maritime power. He contended that commerce corrupts the purity of the morals of the citizen, and that the sea-service would accustom them to find so many pretexts for wrong-doing, that all military discipline would be destroyed, and every manly habit. He asserted that it would have been better for the Athenians to have continued to send annually the sons of seven of their principal citizens to be devoured by the Minotaur, than to have changed their ancient manners and have become a maritime power. Aristotle adopted the same ideas. Plato says that the capital of the perfect republic which he delineated should be situated at least ten miles from the sea. (De Legibus, lib. iv.)—*Dr. Scott's "Trade and Letters."*

Ten Athletes cannot strip a naked man.—*Greek proverb.*

"DR. SCOTT ON RELIGIOUS LAWS" AND "OBJECTIONABLE VIEWS."

Inasmuch as many of our readers, and we regret it is so, are not readers of the *Philadelphia Presbyterian*, we publish the following from that paper. The communication explains itself. Our *Tractate* referred to, was published nearly a year ago. The headings are the *Presbyterian's*: —

San Francisco, Dec. 19th, 1859.

Messrs. Editors.—The Atlantic mails, though due for several days, have not arrived; but from a private letter by the overland mail, I am in receipt of your editorial of the twenty-second October last, with the above heading. I have not seen any of the papers nor articles you allude to, nor do you state what my views are that are so "objectionable;" nor do you show why they are "objectionable." The inference, however, from your editorial, as a whole, is that the views you refer to are those set forth in the papers you name; and if so, my published works contradict them in the fullest possible manner. I *suppose* you and the other writers to whom you allude (although it is not so stated, nor are any of my published works on the subject published as "*letters*," one of which you say the *Sunday Dispatch* has published), intend to speak of the views that I have ventured to advance in my *Tractate*, on "The Bible and Politics; or an Humble Plea *for* Perfect Religious Freedom, and *against* all Sectarianism in our Public Schools."

For about one year my views on these subjects have been studiously misrepresented; but it is a vain thing to try to correct misrepresentations, especially such as are made by those who do not wish to be corrected. As yet, however, I may be permitted to say I have not seen *a syllable of argument* from the Constitution, or from our organic laws, nor from the Word of God, that militates in the slightest manner against my views. I firmly believe my views to be according to the Constitution of the United States, the Confession of Faith, and the Word of Jehovah. These are my standards. The New Testament and the early fathers of the Church, in fact the whole Church for three hundred years understood Christ's kingdom to be wholly a spiritual one, and as having no alliance with Cæsar. And I believe *Christ's kingdom still is not of this world*, and that the only weapons to be used for converting men are spiritual — the truth in love, and not legislative statutes. But inasmuch as you have thought it your duty to state that I hold "objectionable views," which are contrary to the entire Presbyterian Church, will you have the kindness to publish the following

summary or epitome of what my views really are on the subjects indicated. This epitome I take from my *Tractate*, with an additional sentence from my *Expositor*.

1. In the "Advertisement" of the Tractate, and as the text of the whole work, I say: "I understand the compulsory use of the Bible in our schools to mean teaching religion by stress of law, and this, in our country, I consider fanatical, unconstitutional, unjust and tyrannical. While I believe with all my heart in the Word of God, *I am opposed to any statute to compel me or my child to read, or hear the Bible read any where, or that shall compel my neighbor, or his child, to hear, or read the Bible anywhere contrary to his wishes, and the honest convictions of his own conscience.*

"It is to explain and defend my views on this subject in the light of Christianity, and of our organic laws, that these pages are published.

"The only point in controversy here as between my numerous reviewers and myself, is whether the use of our Bible shall be compelled by law in the public schools, when the teachers or parents, one or both, are conscientiously opposed to it. I say, under our laws and the Gospel, *no*. We say, let everybody, man, woman and child, read the Bible, but let there be no legislation to compel any one to read the Bible, recite the Creed, or go to Church. Nor is it within our comprehension to see how the legislature can *introduce*, or *exclude*, or do any thing in regard to the use of the Bible in the public schools, and not have the same right to do the same thing in regard to the Bible in our families and churches. * * * The true view, the constitutional and scriptural view of this question is, simply to have no law — no legislation on the subject. Let every one read the Bible that wishes to do so, but do not compel any one under pains and penalties to read the Bible who does not chose to do it.

"To take the taxes of citizens of other denominations, and of citizens who do not believe in any religion, or at least not in ours, to establish schools, and then by legislative acts cause our Bible, which is 'the religion of Protestants,' according to Chillingworth and the whole Protestant world, to be used in those schools, contrary to the remonstrances of those citizen tax-payers, is just what I protest against, and declare it to be wholly antagonistic to any resolution, act, or deliverance of the Presbyterian Church, and wholly against its institutions and spirit. Thus far in the history of our Church there is not a syllable on the subject of the Protestant Bible by law in our national schools. * * * I do not believe that any Church or sect has the right in the

United States to employ the civil or secular power, in any way, or to any extent, or by any means, to oppress or do violence to the conscience of a single individual citizen of any other creed or church, or of no religion at all. I, therefore, plead in these humble pages, as I think the Bible and the Constitution authorize me to do, for *equal protection* to the religious conscience of every human being, and that no support be given directly nor indirectly to any sect or Church by the State, and that our public schools be kept wholly free from all religious dogmas and sectarianism, and that the religious instruction of children, *like that of adults*, be left entirely to individuals, to associated voluntary efforts, to the various Churches and their schools, and to the parents, and to home influences.

"As a Presbyterian and a citizen, I do not believe it constitutional or right to tax my fellow citizens who are Israelites, Buddhists, Mohammedans, or Roman Catholics, or who do not believe in any religion, to support a school in which my religion is to be taught — just as I should consider it oppression to be compelled to pay taxes to support a State school in which *their* religion was to be taught. I am in favor of the Bible as it is used in the national schools of Ireland and in Prussia. I am opposed only to the *compulsory use* of it by law against the wishes of parents and teachers."

This, and much more of the same sort from my published works will suffice to show that the charge against me that I am "opposed to the Bible," is wholly and in every part false. There is not a syllable of truth in such a representation of my views. And as I began my *Tractate* so I closed it, by defining what I wished to be understood as holding on this subject. From the concluding pages you will find the following:

"Our conclusion, then, is simply this: According to our laws, and according to our understanding of the Gospel, we are not to use any means for compelling our neighbors to read or hear the Bible read, that are not proper to get them to hear the Gospel preached. We are not to employ any more or any other kind of compulsion or coercion, in order to make adults and children read or hear the Word of God than we may use to induce them to believe in Christ. And, hence, we are opposed to any law that may compel the teachers or school directors to use the Bible, contrary to their own or to the conscientious convictions of any of the parents of the children in the school."

2. *As to the Lord's Day*, in our Synod a few weeks since, I voted for *all* the resolutions of the last General Assembly on the observance of the Christian Sabbath. I do not like, however, this meddling of ecclesiastical bodies with the legislature. I prefer to have no union whatever of Church and State. "Let it be distinctly understood that I do myself believe in the Divine authority of the Lord's Day as the Christian Sabbath, and earnestly desire to see it kept as a day of holy rest and for Divine worship, but I wish to see it so kept from *an enlightened conscience, and out of regard for God's laws, and not because of mere legislative decrees.* * * * It is, no doubt, proper to have some laws concerning the Lord's Day as a civil institution — a police or municipal law; but great care should be taken in the making of such laws, lest they do more harm than good. And the people, as citizens, and their legislators, are entirely competent to attend to the making of such laws, *without the assistance of preachers, and Synods and Churches.*"

"I am persuaded that the failing to discriminate, in times past, by the friends of an orderly and quiet day of rest between the *religious* and *civil* relations of the Lord's Day, has been the cause of much confusion, and of some bitterness of feeling on the subject. If I am not greatly mistaken, those who are most zealous for Sunday laws are beginning to see that, under our Constitution, no laws can be made for the observance of the day in a religious sense; that is, that the magistracy can do nothing but protect citizens from outrages and nuisances in worshipping God, leaving them free to worship God or not, as they may be prompted by conscience and a sense of duty. As a police regulation, or mere municipal law, and having regard to the sanitary and economical well-being of society, I think there is no doubt but the legislature has the right, and that it is their duty to make laws that will promote the observance of a day of rest, and in doing this, protect those who worship God from unreasonable annoyances. But beyond this, I do not see that the Gospel requires any protection, nor that the Constitution gives any power to the legislature. It is very certain that efforts for the better observance of the Lord's Day must be free from ultraisms in sentiment, and from extravagance in plan, or they cannot succeed in an age so liberal and enlightened as ours. It is only such efforts that can prevail against 'the rowdyism and immorality of ruffles and rags.' This is the ground taken in the last Annual Report of the New York Sabbath Committee, a very able and temperate document."

3. *As to Chaplains*, I hold that the whole course of the government

thus far has been a well-intentioned, benevolent one, but *a failure*. "I do not see that our government has any right to require or to pay for the performance of a single religious rite or act. No article or clause of our organic laws requires the election or appointment of chaplains. All sorts of ministers have and may officiate by rotation in Congress. Is there any thing in the Constitution and laws of the United States to prevent the opening of the morning sessions of Congress by an Imaun reading a chapter from the Koran, or a high priest of Deism reading a chapter from the writings of Thomas Paine? There is absolutely nothing in the Constitution forbidding this, if a majority of the members of Congress (which may the God of our fathers in mercy forbid) should ever wish to have it so."

The working of the chaplaincy in our army and navy has proved an utter failure in every respect, except to exalt the smallest of the sects into a *quasi* government established Church. The sons of Methodists, Baptists, Congregationalists and Presbyterians are made Episcopalians in our naval and military schools by having to use the Episcopal Liturgy; and then chaplains are appointed *for them* from the same small denomination, while the rank and file of the men in both the army and the navy are largely Roman Catholics, or from other churches, and probably not one in ten Episcopalians. Is it according to our Constitution thus to prefer and favor Episcopacy, and to provide chaplains for the officers of our army and navy, and not for the men?

These and similar ones are the views which I have put forth in my *Tractate* from beginning to end, and which I have held and advanced with more or less earnestness all my life. When I was a chaplain in the army I was a voluntary one, and received no money from the government, directly or indirectly. (But I was liberally provided for.) I do not wish to see any creed or denomination *protected or supported* more than any and every other. I believe Christianity and Protestantism quite able to maintain themselves without legislative decrees in *their favor*. Christianity is most powerful when left to take care of herself in an open, fair field. She went weeping from the cross to the conquest of the world, armed neither with legislative statutes nor with the sword, and all her real victories are the conquests of love. She conquered the Roman Empire without drawing a sword, or having an edict in her favor. It is not by armies or secular power, but by the Spirit of God working through the truth, the world is to be converted. Now are these the views that are so "objectionable?" Am I to be virtually excommunicated for the right of private judgment, and for

holding, with the Confession of Faith, that "God alone is Lord of the conscience, and hath left it free from the doctrine and commandments of men?" If my views are worth speaking of to the public, let it be shown that they are contrary to *the Constitution of the United States, to our Confession of Faith, to the fathers of the earliest and purest ages of the Church, to the doctrines of the great reformers, logically carried out and applied to the Church in the face of the American Revolution as our protest against the prevailing theory of Church and State in Europe; and more than all, let it be shown clearly that my views are contrary to the blessed Word of the living God. Until this is done I must be excused for holding to them.*

☞ And now I ask it as simple justice, that all those papers that have thought it their duty to publish what they seem to have supposed were my views, but which my published works show to be mere caricatures or misrepresentations, to publish this epitome of what I do really hold.

Yours very respectfully in toil for Christ's crown and kingdom, and the independence of His holy universal Church,

W. A. Scott.

RULING ELDERS.

A meeting of Ruling Elders of the Presbyterian Churches of Charleston, S. C. was recently held in that city for calling a Convention of all the Elders within the bounds of the Charleston Presbytery. A committee of correspondence was appointed to make suitable arrangements for the Convention and invite the co-operation of all the Churches. A minister is to be invited to open the Convention with a sermon on the nature, duties, qualifications and responsibilities of Ruling Elders. This is well. Pastors need, as fellow-laborers in their work, Ruling Elders — that are able, intelligent and willing to co-operate with them. The leader of an army requires the aid and counsel of his marshals; the head of the Government needs his Cabinet, and Pastors should be surrounded and strengthened by Elders and Deacons — men full of faith and of the Holy Ghost, and valiant in the truth. We rejoice at the tendency in our times to magnify the office of Ruling Elders, or rather to get back to the office as it was in earlier times.

MINISTER'S WOOING.

We remarked, speaking lately of "Dred," that in our opinion, there was manifested a growing opposition to the cardinal doctrines of the Gospel, in Mrs. Stowe's writings — not that Mrs. Stowe has not many pious sentiments beautifully and truthfully expressed, but like a broken mirror which reflects but a portion of the features of the countenance correctly, while some are distorted, and others lost altogether — so our authoress, while she can feelingly and powerfully portray the emotions of the soul, drawn out in reference to some of the doctrines of revealed truths, seems to have strangely confused notions in regard to others, while some she entirely ignores. There is a peculiar naiveness also in the quiet manner with which her wisdom settles the truth or falsehood of doctrinal questions, a refreshing simplicity in the way she sets aside with a female tenderness for their blunders, the mental labors of the theologians of olden time, "those who in their old one-horse chaise rode to each others' parishes to settle some nice point of celestial jurisprudence," men like the Edwards, the Bellamys, and Dwights and Beechers, which reminds us of the self-complacent manner in which some female practitioner of the homœopathic art, with her infinitesimal medicine-chest, with its infinitesimal phials of infinitesimal pills, and logic more infinitesimal than all, puts to naught the deductions of medical science from Hippocrates to the present day.

The readiness with which Mrs. Stowe rushes into the field of theological controversy seems hardly consistent with feminine modesty, nor with the docility inculcated on the female sex in the sacred writings. Few woman have equal advantages with Mrs. Stowe for acquiring information, after the scriptural method. She has at the head of her household, a professor in one of our oldest Theological Seminaries, an acknowledged and venerated master in Israel, and yet we think there is little evidence in her writings, that in matters of doctrinal teaching she has obeyed the apostolical injunction and asked her husband at home.

If there can be anything amusing in the lucubrations of the philosophers of the Atlantic Monthly School, it is the air of wisdom which they put on when they discuss the truths of revealed religion. Daniel Webster "confesses his faith" and says: "When the mind is reasonably convinced that the Bible is the Word of God, the only remaining duty *is to receive its doctrines with full confidence of their truth*, and practice them with a pure heart," and "I hold it my duty to believe, not what I can comprehend and account for, but what my Maker teaches me." Said Napoleon, "when God speaks, man must believe, that is sound common sense." The Lockes and Newtons of the world have felt it to be "their strength to sit still" and listen when God speaks. But our philosophers must apply the test of their reason, not only to the evidence of the truth of Revelation itself, but to the doctrines taught; therefore, we see them going forth with chain and compass, to survey the plain of God's truth, noting with curious eye, whether the metes and bounds accord with the deductions entered in the field book of their Reason, or launching forth upon the great deep of God's providence with a lead-line of the latest philosophical adjustment, they pronounce with marvelous felicity of diction, and with the most sonorous, cadences the marks and deeps of the divine mysteries. Notwithstanding this readiness of utterance, however, there is a conviction

left on the mind, that such persons will strike soundings in the shallows of their own understandings, before they reach the great profound of God's judgments.

It is a singular fact, that at this present time, when there is an increasing disposition on the part of Unitarians to retrace their steps, and again adopt the orthodox faith in regard to the divinity of the Son, there should be those found who begin to detract from the glory of the Father, and to speak of Him "who sitteth on the great white throne, before whose face the heavens and earth fled away, and there was no place found for them," as a subtle emanation arising from the second person of the Trinity. Whatever power there is language, its whole store is exhausted by the sacred writers in the attempt to image forth the glory of the Father, and if words ever can represent ideas, there is awful mystery in the person of God and His attributes as manifested in the Scriptures. God's personality will not be denied by Mrs. Stowe, while still the tendency of her writings may be to weaken in the mind of her reader faith in His distinct attributes.

That Mrs. Stowe can write truthfully and well, respecting the person and office of the Lord Jesus Christ, we are ready at all times to acknowledge, but we have seen, with deep sorrow, that other doctrines of revealed truth are treated by her with derision, or so represented as to appear in the highest degree inconsistent with God's wisdom and mercy. It is true she represents these harsh doctrines as the dogmas of New England theology; yet, we believe them to be the verities of revealed truth, though in some cases distorted by the erroneous statements which she makes of them. That the matter may be before us, we make the following extracts from her late, work (p. 334): —

"The views of human existence which resulted from this course of training were gloomy enough to oppress any heart which did not rise above them by triumphant faith or sink below them by brutish insensibility; for they included every moral problem of natural or revealed religion, divested of all those softening poetries and tender draperies which forms, ceremonies, and rituals had thrown around them in other parts and ages of Christendom. The human race, without exception, coming into existence 'under God's wrath and curse,' with a nature so fatally disordered, that, although perfect free agents, men were infallibly certain to do nothing to Divine acceptance until regenerated by the supernatural aid of God's Spirit — this aid being given only to a certain decreed number of the human race, the rest, with enough free agency to make them responsible, but without this indispensable assistance exposed to the malignant assaults of evil spirits versed in every art of temptation, were sure to fall hopelessly into perdition. The standard of what constituted a true regeneration, as presented in such treatises as Edwards on the Affections, and others of the times, made this change to be something so high, disinterested, and superhuman, so removed from all natural and common habits and feelings, that the most earnest and devoted, whose whole life had been a constant travail of endeavor, a tissue of almost unearthly disinterestedness, often lived and died with only a glimmering hope of its attainment.

"According to any views then entertained of the evidences of a true regeneration, the number of the whole human race who could be supposed as yet to have received this grace was so small, that, as to any numerical valuation, it must have been expressed as an infinitesimal. Dr. Hopkins in many places distinctly recognizes the fact, that the greater part of the human race, up to his time, had been

eternally lost — and boldly assumes the ground, that this amount of sin and suffering, being the best and most necessary means of the greatest final amount of happiness, was not merely permitted, but distinctly chosen, decreed, and provided for, as essential in the schemes of Infinite Benevolence. He held that this decree not only *permitted* each individual act of sin, but also took measures to make it certain, though, by an exercise of infinite skill, it accomplished this result without violating human free agency.

"The preaching of those times was animated by an unflinching consistency which never shrank from carrying an idea to its remotest logical verge. The sufferings of the lost were not kept from view, but proclaimed with a terrible power. Dr. Hopkins boldly asserts, that 'all the use which God will have for them is to suffer; this is all the end they can answer; therefore all their faculties, and their whole capacities, will be employed and used for this end. . . . . The body can by omnipotence be made capable of suffering the greatest imaginable pain, without producing dissolution, or abating the least degree of life or sensibility. . . . . One way in which God will show his power in punishing the wicked will be in strengthening and upholding their bodies and souls in torments which otherwise would be intolerable.'

"The sermons preached by President Edwards on this subject are so terrific in their refined poetry of torture, that very few persons of quick sensibility could read them through without agony; and it is related, that, when, in those calm and tender tones which never rose to passionate enunciation, he read these discourses, the house was often filled with shrieks and wailings, and that a brother minister once laid hold of his skirts, exclaiming, in an involuntary agony, 'Oh! Mr. Edwards! Mr. Edwards! is God not a God of mercy?'"

Now we hold that the religion of New England, referred to in the chapter from which we have taken the above, contains in the elements which constitute its life and power, not the deductions of Hopkinsian metaphysics, nor the mere dogmas of theology, but the eternal verities of revealed religion, embracing man's natural depravity, the enmity to God in the heart of man, God's displeasure with the works of the unregenerate, the necessity of repentance to salvation, and the final doom of the impenitent, and we believe that these doctrines can no more be lost sight of in a system of religious truth, based on the revelations of the Holy Scriptures, than could the lofty mountains of Switzerland with all the ruggedness of their rocks, the brilliancy of their glaciers, the dazzling purity of their eternal snows be omitted in a description of Alpine scenery. As well might an artist spread on canvass a view of the bay of Naples, and paint its blue waters, the sunny sky above, the smiling city, the verdant groves and vine-clad hills which surround it and leave out Vesuvius, with its pillar of fire and cloud of smoke, as to frame a system of doctrines from the Bible, in which the mercy of God in Jesus Christ shall appear, and not as well his sovereignty and justice. Oh, it was not that Hopkins speculated, and Edwards wrote, and Whitfield preached, "which caused the tolling bell in green hollows and lowly dells to be a sound which shook the soul and searched the heart with fearful questions" throughout New England, but this and other similar declarations of Holy Writ — "Without holiness no man shall see the Lord," "And as the tree falleth so it shall lie." God out of Christ is a consuming

fire, which stirred also the spirit of every one to enquire — as from the bell with iron tongue the sound boomed on and on, till the years of the life of the deceased were tolled out — am I prepared, if called the next to die? Am I reconciled to God through Christ Jesus, and are the "evidences" of that reconciliation revealed in my heart and seen in my life?

It was not that the shrewd practical New England mind, trying all teaching by the Divine Word, and singularly independent of priestly dictation, was so befogged and confused by Edwards' writings on the evidences of regeneration, that it did not discover what God had revealed, and was therefore whelmed in doubt and terror on this subject, but it was rather the line run by God's own hand, marking out with fearful distinctness the separation of the righteous and the wicked, that caused hearts to throb with anguish over the eternal loss of souls dear to them on earth. "What his spiritual state?" was to them no cant phrase, but a question of awful meaning, which they settled by a consideration of the law and the testimony, the walk and the conversation, and their stern logic held them to the conclusion, without much regard to human reason, or human sympathies, for they believed that a Revelation was a Revelation throughout. What if Hopkins did recognize the fact, "that according to the views then entertained of the evidences of a true regeneration, a greater part of the human race, up to his time, had been lost," did not Christ himself say, "Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and *many* there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and *few* there be that find it?"

Is it not then, illogical in the extreme, to ascribe to mere human teachings, a power to harrow up the soul with fearful thoughts respecting the whole number of the saved, when the testimony of Jesus Christ himself is not less emphatic on the subject? So if in the preaching of the times, "the sufferings of the lost were not kept from view, but proclaimed with terrible power," it was not this "that cast fearful shadows over the cradle and the grave," and caused the heart to bleed with anguish in view of some friend dying without hope, but rather the truth declared in Holy Writ, that the "Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Admitting, for argument's sake, that the fathers of New England theology, had strained and extravagant views of certain features of the divine government; that they, possibly in their preaching, dealt too much on the terrors of the law, and that the system of disinterested benevolence, which a small portion of them held in its conclusions might involve the absurdity of a soul's being willing to be eternally miserable, still we hold that their religion, even as misrepresented in the Minister's Wooing, derived its very pith and marrow from the teachings of God's Word. These extravagances of doctrine were but the warts and excrescences which affected the exterior of the Body of Divinity, the elements of life and power within, were spiritual and divine. In the explanation of the doctrine of Election, theologians differ widely. Into this discussion, or into any consideration of God's secret purposes, we do not propose to enter. We are content to say that the term *Election* occurs frequently in the Bible, especially in the New Testament,

and it is a revealed truth, that God has an *elect* people on earth. The word then is not a mere empty sound, but has a divine power and meaning given it by the inspiration of the Holy Ghost, and as such should never be held up to obloquy and reproach. Because we do not agree with others in our understanding of the word, it is no reason why we should treat it as having no meaning at all, and infer that God only placed it in His Book to trifle with our sense. We cannot, moreover, refrain from the expression of the opinion, that though Mrs. Stowe and others may make the word *election* a term of ridicule now, still at the time when God shall call His *elect* from the four quarters of the earth, they may view the matter in a different light and esteem it a high privilege to be counted among the number.

As we have seen above, preparation for the future world: an anxious consideration of the evidences of our acceptance with God; and the doom of the finally impenitent, by the fiat of God's sovereign justice, are truths *revealed*. These truths standing in this relation to God, are ultimate facts in Christianity, not to be reasoned away or ignored, when religion is considered, nor to be made a subject of banter or ridicule, it is not seemly thus to treat God's instructions. Mrs. Stowe's readers doubtless, are expected to feel more sympathy with the vigorous but homely demonstrations of Deacon Twitchell's daughter, against "election and decrees," than with the silly twaddle of the mother. And yet after all, the conduct of Cerinthy Ann is very consistent with the declaration of the apostle, "for the carnal heart is enmity against God, for it is not subject to the law of God, neither indeed can be." All men do not show their hostility by slamming down clothes baskets like Miss Twitchell. Some are less demonstrative in their denial of God's right to reign over them; some are content to show their hostility by hard speeches, but until by the operations of the Holy Spirit, that great change takes place in the heart called by Jesus Christ the new birth — until men are renewed in the temper of their minds, the Scriptures declare that they are alienated from God by wicked works, and opposed to the doctrines of God.

We are well aware that men have apostolical authority for calling these truths "things hard to be understood," but still they are truths taught in Scripture, and we are taught too, that unstable and unlearned men resist them, as they do the other Scriptures. Among our earliest recollections, we recollect the figure of a reverend man of God, of stern, earnest, ringing voice, and impressive gesture, who in a New England pulpit used to thunder forth to his congregation, these unpopular truths. We well remember the odium and opposition excited at the time, but in the days of the elder Beecher, these demonstrations were ascribed not to the error or unrighteousness of the doctrines, but to the opposition of the human heart to God. Mrs. Stowe tells us "a man cannot ravel out the stitches in which early days have knit him," but a woman can certainly forget the teachings of early days, as the book in hand will testify. But some may say, what do you gain if you succeed in shifting the odium of these doctrines from the ministry to the Bible — what is the difference whether your theology or your Bible is at fault? Simply this: if men can be persuaded that a call to the serious consideration of death and judgment, and eternity, arises from mistaken notions of theologians and their harsh and severe dogmatism, then they can set down in easy indifference with respect to their spiritual interests. But on the other hand, if God requires,

under the severest penalties, that we make the consideration of these truths paramount to every thing else; that the first business of life is to make our calling and election sure, and that the most earnest action of the soul is to be called forth in working out our own salvation, then indifference on the subject of religion becomes supreme folly, and those alone who seek first the kingdom of heaven and its righteousness, are truly wise.

But again, the Holy Spirit in the Scriptures clearly declares the existence of two classes of men, and but two — "they that are not with me, are against me"— says the Saviour. These two classes are known by their fruits, and by a definite distinction in moral character, and on these grounds are accepted or rejected by Him, who will render to every man according to his deeds. When the characteristics of the two classes are thus settled by the unerring discrimination of the Holy Spirit, the oracular enunciation of the sable Candace — "I am clar, there is consida'ble more of the elect than people think" — is the veriest nonsense, if nothing worse. We know nothing of the elect save from the evidences which they give to us by their lives and conversations. "By their fruits ye shall know them." God does not cause the salvation of men to depend alone on any secret purpose of His, but on their faith and repentance. To insinuate, therefore, that God saves some, be the number more or less, because He has elected them, while the marks of that election do not appear in heart or life, is to pervert the whole teaching of Scripture. Some theologians, we believe, hold that men are elected unto good works; some, that men are elected in view of foreseen good works. Mrs. Stowe has discovered an election without works at all. We have not a word to say against the exercise of the broadest charity in deciding in respect to the spiritural state of men, but we insist that such decision should be made by the evidences of personal religion, which are revealed in the Bible. The whole system of the Gospel is a revealed system, and its laws the acceptances of faith, not the deductions of reason. To thrust forward, therefore, an opinion of our own in a matter concerning which there is a "thus saith the Lord," is not only an outrage on sound philosophy, and therefore the part of folly, but is an insult on the divine wisdom, and in the highest degree profane.

But where shall we go for relief, when some great and overwhelming calamity comes upon us with a weight which crushes the very life out of our souls? Holy men of old have taught us by their example, "It is the Lord, let him do what seemeth him good." There is no consolation in the Word of God which does not rest in a reliance in God's sovereignty; in confidence that the act was done by his justice, wisdom and goodness, who doeth all things well; in the assurance that in all the infinite series of events, from the crucifixion of His Son, to the falling of a sparrow, no mistake is made by the Almighty, "though he giveth not account of any of his matters." But is this implicit trust in the abstract truth of God's sovereign power, wisdom and goodness, all the consolation the Gospel affords in time of distress? No; only the foundation for it all, the idea of the ancient — shall not the Judge of all the earth do right?— is merely the foundation on which we build. Firstly, let us be assured that no error has been committed by God in His dealings with us, then we are prepared to consider what next He will do with us. Lead us verily, along by the same path which prophets, apostles, martyrs, saints of all ages, have traveled; yea, which Jesus Christ himself hath trod, for

the great Captain of our Salvation was made perfect through sufferings. He passed through the gloom of thick darkness in the garden, and He endured the hidings of His Father's face on the cross. In the thickest gloom of the Christian's sorrow then Christ is there. In the hidings of the Father's face, Christ bore the same, that He may support us even while we are under the cloud; yea, as we pass through the fire, one like unto the son of man is with us. And is this all? No; verily, God chooses His people in the furnace of affliction. These tribulations "are a manifest token of the righteous judgment of God that ye may be counted worthy of the kingdom of God for which ye also suffer." They are the "endeigma" to us of the glory we shall be permitted to enjoy hereafter.

God, in His wisdom, prepares His people by the baptism of sorrow for His presence aand glory. So marked is this, that some one has said that prosperity is the promise of the Old Testament — tribulation, the promise of the New. It is natural for humanity to regard these sore afflictions as mysterious; therefore, the apostle cautioned the early Christiains not to consider their trials as *strange* things. The fathers were not under the cloud and under the sea for nought. Therefore we insist that it is the part of wisdom "to learn to suffer and to wait," rather than in the first smart from the heavy stroke of sorrow, to cry out against God's justice in governing the world. Is God unrighteous who taketh vengeance? God forbid, for how then shall God judge the world? It is better to have taught from the first that what we know not now, we shall know hereafter, than to have put those terrific words of blasphemy into the mouth of Mrs. Marvin, and left them on record, to rankle in the heart and blister on the brain, with no explanation or retraction, but rather confirmation — "there is a dreadful mistake somewhere."

The "mistake" we are probably to assume, is in Dr. Hopkins' theory. But what are Dr. Hopkins' theories, compared with the great facts of God's revealed truth? A puff of wind may destroy the one, but the others are as immutable as the foundations of heaven and earth. Beyond and behind the theory, stand forth the great adamantine truths of God's government. In the book before us, Dr. Hopkins' theories have to bear the odium of the unpopular doctrines of the Bible. The theories of men may be unsound and unphilosophical in the explanation of God's ways, but if those ways be revealed in Scriptures, they are the truth of God, and the winds may have the theories. Herein, we repeat, consists, in our opinion, the great evil of Mrs. Stowe's works; the theory is made responsible for effects which are due only to the teaching of the Word of God. Does God reveal in the Scriptures that "they who know not God, and that obey not the Gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord and the glory of His power?" Then it is that great fact which stirs the soul with anxiety for our own salvation and that of our friends, and leaves us in an agony respecting those who have died without hope — not men's theories about it, they have no power beyond what the body of truth which is in them gives. It is not philosophical speculations with regard to God's motives in punishing the wicked, *but does He do it?* which imparts terror to the thought of future perdition. Men may read Mrs. Stowe's book and say: well, these harsh doctrines are, after all, mere speculations; Dr. Hopkins' theory is all wrong, it is a mistaken idea that we are to tremble in fear of the wrath to come. We submit with deference, that the whole trouble in Mrs. Stowe's book arises from the idea

that we may attempt to explain what is unexplained by human reason, and to fathom the mysteries of the divine mind, which are to us unfathomable; from the desire to understand those matters of God, of which he gives no account, and to know now what shall be known hereafter. As seen from this earth, the tracks of the planets in the sky, are tangled, eccentric and confused, but when regarded from the centre of revolution, they all move with harmonious and accordant revolution, who shall dare say that when we see the great facts of God's judgments, as He sees them, and are permitted to regard them from the Divine centre, that then the admirable beauty and symmetry of God's moral government shall not appear as distinct and clear to our minds, as the harmony of the spheres to the astronomer?

Argue and speculate as we please about God's righteous government, we shall not unseat Him from His throne, though clouds and darkness are round about it, yet justice and judgment are its foundations. There are mysteries in revealed truth, and we rejoice that they are there; mysteries are the foot-prints of the Creator. We want no God to worship whom we can comprehend with our short sighted faculties. We feel bound to protest in this connection against the inconsistency and want of logical coherence of a system of religion which draws its principles in part from the Word of God, and part from human reason, which swings by one hinge on divine truth, by another on human speculations; which speaks in part with the language of Canaan, and part in the language of Ashdod, and which recognizes three classes of men in respect to moral character — saints, sinners, and a family by themselves. We believe the Royal Psalmist was not only very wise, but very logical, when he says, "I esteem all thy precepts concerning all things to be right." Very wise in submitting his understanding to the control of God's precepts, and very logical in accepting them as a whole. We are not disposed to accord the palm of superior wisdom to those who set down to pick and cull from among truths divinely inspired, and accept or reject them as suits their own fancy. Patch-work, as a matter of domestic economy, may be useful, as Mrs. Stowe teaches in her book, but a patch-work system of religion, we think, will be "a covering narrower than that a man can wrap himself in it." We hold then, that it is the part of sound logic as well as sound discretion in respect to our religious interests, to receive the Bible as God's truth, and submit to its instructions as of unimpeachable authority. To profess to believe in the divine authority of the Bible, and yet to pass through it "ready to halt" at every hard doctrine or deep mystery, is not only a profane trifling with divine things, but illogical blundering. If divine truth is binding on us at all, every jot and tittle is equally binding.

What would be thought of the logical acumen of a writer on physiology who should refuse to admit a description of the spleen in his system, because the use of that organ in the human body is still a mystery? Or of the surgeon who should therefore cut it out? Or of the naturalist who should paint a camel without a hump, because the latter might seem to him an unseemly protuberance on the back of the animal? There are writers, however, who cut and carve, and score among the doctrines of the Bible, not seeming to consider that the verities of God's Word are as fixed and positive as the facts of natural history, or the truths of mathematics. The doctrine of the divinity of Christ once admitted, says Napoleon, Christianity appears with the precision and clearness of Algebra. But

what mathematician would place any reliance on the results of any Algebraic calculation in which some of the symbols were omitted, and the powers of other symbols were altered at pleasure? So if we would resolve the grand problem of life satisfactorily, the truths of God's Word must all stand in their proper relation to us, and be allowed to exert the full power which the Divine mind has infused in them. If any apology is needed from us, for the earnest attention we have tried to give to the subjects of this article, it will be found in the closing verses of revealed truth. If the mind of the Spirit is so emphatic in condemning the adding to or taking away from the words of Revelation, our serious protest will be admitted against what appears to us, to sap their power and life.

It is not a part af our plan to attempt any critical analysis of the characters in the work under consideration. Yet we may say that with all the license allowed to anachronisms in works of fiction, it seems rather like straining a point to represent Dr. Hopkins as a suitor for maidenly favor in Newport, and if any of the admirers of the imaginary Doctor take it sorely that he was there disappointed in his wooing, they may be relieved by knowing that the real Doctor had a wife and six children when he was settled in that place. If any too, who have revered the name of Dr. Hopkins as one of the theological worthies of New England, have been grieved at his severe theology, it may afford them some relief to reflect that if Mrs. Stowe has made so great a departure from historical truth in the supposed facts of his life, there may have been some liberty taken with his opinions also, in "the Minister's Wooing." SHIPAUG.

CHURCH INTELLIGENCE.

PRESBYTERIAN CHURCH OF STOCKTON.

EDITOR OF THE EXPOSITOR.—In the little history of the Presbyterian Church of Stockton, which was given at the time of the dedication of their new and beautiful house of worship, I noticed that no mention was made of the liberality of Capt. C. M. Weber, towards the Church. Captain Weber, with hearty cheerfulness, gave the ground lots — the valuable quarter of a block on which the church now stands, amid the lofty oaks which spread their sheltering branches over the new structure, as it formerly did over the old. The ground is now valuable — worth at least ten thousand dollars, I have no doubt. Indeed the lots were valuable when he gave them, and a man of his sagacity could easily foresee that in a little time they would greatly increase in value. A year or two subsequently he made another donation of two valuable lots to the Presbyterian Church, on consideration that a school-house were put upon one of the lots within a given time. The contract was complied with and the lots secured. The reason of the omission to mention the donation of the lots by Captain Weber was, I presume, that the writer of the brief history of the Presbyterian Church in Stockton, was not aware of the fact of the donation.

Yours, &c.,

JAMES WOODS.

February 4, 1860.

REV. JAMES WOODS.

This pioneer minister of our church left on the steamer of the 5th February, on a visit to his native State, Massachusetts, and as a commissioner from Benicia Presbytery to the next General Assembly. His wife and their two youngest children go with them. He left a host of true friends behind him. He expects to return in August. Mr. Woods was commissioned by our Board of Missions for this coast in 1849, but before sailing he traveled some months among the churches as an agent for the Board. On arriving in California, he proceeded to Stockton, where he landed the nineteenth March, 1850, and dedicated the Presbyterian Church in that city the first Sunday of May following. At our request, Mr. Woods furnished us the following reminiscences of early times on this coast: —

To William A. Scott, D. D.—*Dear Brother.* I send you a few reminiscences of facts connected with the early history of the Church in California. You can mould them into what form you may deem best. I have not exact dates at command. The Rev. Dr. Woodbridge, now of Benicia, arrived in California on the first steamer which ever rode into San Francisco harbor. The Rev. Mr. Willey, of the Howard Street Church, San Francisco, was on the same boat, as was also the Rev. Mr. Douglas, the first editor of the *Pacific*, and the Rev. O. C. Wheeler, who was the first pastor of the First Baptist Church, Washington street, San Francisco. They landed in February 1849. The Rev. T. Dwight Hunt came over from the Sandwich Islands some months previous, and was preaching as a kind of chaplain for the city when these ministers reached San Francisco. Mr. Hunt was a missionary at the Sandwich Islands, but upon the inflowing tide to California on the discovery of gold, he removed to San Francisco. This was in the fall of 1848. In 1849, Rev. Albert Williams, first pastor of the First Presbyterian Church of San Francisco, (now Rev. Dr. Anderson's), Rev. J. A. Benton, of the Congregational Church, who settled in Sacramento, Rev. Eli Corwin, who settled in San Jose, and Rev. Messrs. F. Mines, of the Episcopal Church, and Owen and Taylor of the Methodist Church, arrived in California. Rev. F. Buel, of the Presbyterian Church, was sent to California as Agent of the American Bible Society. Other ministers may have been in the State before this, or come to it during this year, but I do not recollect any others that were wholly devoted to the preaching of the Gospel. I came to California round Cape Horn. And though I sailed from New York May 1849, we did not arrive in the waters of California till December, following, and then our ship was driven about by adverse winds, and lost amid fogs, so that we did not land till early in January 1850. I went immediately to Stockton, and preached my first sermon there in January 1850. On the 17th March, of the same year, I organized the Presbyterian Church of Stockton, consisting of twelve members, all males but one. A subscription for building a Presbyterian church there was begun soon after my arrival — in February — and the house was dedicated the first Sabbath of May 1850. It is the same house that is now giving place to the fine new brick one in process of construction. I remained in Stockton till April 1854, when on account of health, I was obliged to change to another climate.

The Rev. S. Woodbridge, now D. D., was installed Pastor of the Presbyterian Church, of Benicia, in February 1850. I preached the sermon at his installation, and the Rev. A. Williams gave the charge to the Pastor, and the Rev. W. G.

Canders the charge to the people. This was the first installation of a Protestant Pastor in California, and consequently I happen to enjoy the honor of preaching the first installation sermon ever preached in the State. In May or June 1850, I think, though of the month I am not certain, the Rev. Mr. Hunt was installed Pastor of the First Congregational Church, near the same time. The Rev. J. A. Benton, of Sacramento, preached the installation sermon, but I am not aware who took the other parts of the ceremony. Nor do I recollect whether Mr. Hunt was installed before or after the Rev. Albert Williams was installed Pastor of the First Presbyterian Church of San Francisco. At Mr. Williams' installation, Dr. Woodbridge preached the installation sermon, the Rev. Mr. Buel, I think, gave the charge to the people, and I gave the charge to the Pastor. During the year 1850, some other ministers of different denominations came to the State, and several came in 1851. Yonrs, &c.,

Healdsburg, October 10, 1850. JAMES WOODS.

REV. A. SCOTT, of Union.

WE are rejoiced to learn that an "effectual door" is opening for the labors of this excellent young minister of our Church at Union, Humboldt Bay. His studious habits and well-trained mind will enable him, with God's blessing, to turn his thorough education to a good account among a people like those with whom his lot is cast. They are taking measures to build a house of worship and are trying to make their minister comfortable. We understand that the people of that region of country are in a prosperous condition.

REV. W. E. BOARDMAN.

FROM various notices in the papers that have fallen under our eye, we should judge that the labors of this man of God are abundant and highly appreciated at Los Angeles. He is deservedly popular among all classes and with all denominations. We hope soon to be able to record that his congregation is organized, and that a house of worship is in the process of construction. The day is coming when the "City of the Angels" will be populous — it may be, more populous of men and women and children playing in its streets, than it has ever been of angels. Los Angeles will doubtless be one of the largest cities of Southern California. Now is the time to sow the seed. This is the day for laying broad and strong the true foundations — for founding schools and building churches.

REV. L. HAMILTON, of San José.

WE are happy to learn that this minister has recovered from a temporary illness, and that his congregations are large, and his prospects of usefulness constantly brightening. *San Jose* is destined to be a large town. It is in the heart of one of the most lovely and fertile valleys in the State, and will be at no distant day connected with San Francisco by a railroad.

PRESBYTERIANS IN BOSTON.—The last mail brings us the pleasing intelligence that the Presbyterians of Boston have purchased the elegant church edifice lately occupied by the Rev. Mr. Coolidge, and that their pastor, Rev. Mr. Magill, is greatly encouraged. The Rev. Dr. Spring of New York, was to preach the opening sermon. This house originally cost about $80,000. There is also in it a fine organ.

Choctaw Mission.—Our readers may be aware that this important mission was repudiated by the American Board, and cut off, because of its connection with slavery; and they will now no doubt rejoice that it has been taken under the care of our own Board of Missions and placed on the same footing as our other missions in the Indian country.

Our Chinese.—The Rev. A. W. Loomis is encouraged with the prospects of his important charge here. There are in the State at present about 46,000 Chinese. An article which we had prepared on this subject is crowded out of this number.

Liberal Donation.—The Presbyterian Church on Lafayette Square, New Orleans, now Rev. Dr. Palmer's, formerly Rev. Dr. Scott's, has made this year the noble contribution of nearly *five thousand* dollars to the Board of Domestic Missions.

WHAT OUR FRIENDS SAY.

It is well known that it is a first principle with us not to believe that a thing is right because it is popular. If there is any one thing against which we have desired to utter a warning, it is against the popular fallacy that a numerical majority is right, and that the *vox populi* is the *vox Dei*. Mrs. Grundy's opinion is wrong at least nine times out of ten. We have in fact, if the honest truth must be confessed, but little respect for her. Our motto is the lineaments cut of at least two of the heroes of our own native state, namely: "Be sure you are right and then go ahead." This was the natural, moral, political and religious publication of the hero-sage of the Hermitage and of the Alamo. Our creed is the right, the inalienable right of private judgment, accountability only to the Omnipotent Father of our spirits for our opinions, freedom of thought and of opinion, liberty of speech and of printing, free and full and thorough discussion, and independence on all subjects; still we confess that we desire the approbation of our brethren, and of all good people, and it is necessary to have their aid in carrying on a great work. While then we are consistent in admiring that the popularity of a measure does not always prove that it is right; still we are profoundly thankful for the courtesy and kindness that have been extended to us by our neighbors of the secular press, and by our contemporaries in the East. Without an exception, so far as we know, they have given us a hearty welcome and said more complimentary things of us than we honestly think, we are deserving of. Being persuaded that we are right, we should go on with all our might as far and as long as we could, whether they had smiled or frowned upon us; but it is a great comfort that they smile, and that we have words of cheer from all sides. It would take much more of our space than we can spare to publish even a tithe of the kind things that have been said of us. From the mass received we select the following, and we publish them for the encouragement of any of our friends who may be lowering like Thomas. We select from notices received since our last number was issued.

In the *Morning Star*, of this city, we find the following: —

"A Relief.—It is a great relief to find a religious publication of the present day the pages of which are free from sectarian bigotry. Such a periodical is Dr. Scott's

Pacific Expositor. Liberal in its opinions, perspicuous in its discourse, and varied in its matter, the *Expositor* should find favor with every denomination."

The *Banner of Peace*, an excellent and able paper devoted to the interests of the Cumberland Presbyterians, and published in Nashville, Tennessee, says: —

"We have received the *Pacific Expositor* from far-off California, edited by Rev. W. A. Scott, D. D. Any thing which bears the pen-marks of Dr. Scott will introduce it before the reading public. The *Expositor* is the exponent of the doctrines and views of the Old School Presbyterian Church, and will be a valuable auxiliary in the reformation of the moral sentiment of California. Much of its matter is from the pen of the editor. Dr. Scott has a national reputation as a writer and pulpit orator. The *Expositor* will always be a most welcome visitor to our sanctum."

From Oregon, we have received the following letter from a minister: — "Dear Sir, the last number of the *Expositor* has come to hand. We are heartily pleased with it. It is all, and even more than it ever promised to be. May God bless and prosper you in this great and good work. We wonder how you can stand so much labor. I wish I could send you a hundred subscribers. It is just the work for our feeble scattered Churches in Oregon."

LITERARY RECORD.

Sparks from a Locomotive, or Life and Liberty in Europe. By the author of "Belle Brittan's Letters." New York: Derby & Jackson, and for sale by Bancroft & Co. San Francisco.

This is a neat volume of 305 pages, and is worth an hour's reading. It will do very well to look at while one goes over the bay and is stuck on the bar for an hour, or to Sacramento. It is a good specimen of editorial gossiping. It "does up" all Europe in a few weeks, without seeing any thing disagreeable in Paris. The author's idea is that France is the world, Paris is Paradise, and the *hotel de Louvre* of Paris, is the *ne plus ultra* of the abode of the Celestials themselves in the Paradise of the seventh heavens. May all traveling editors have as good a time!

The Minister's Wooing. By Harriet Beecher Stowe. New York: Derby & Jackson.

The Adventures of Verdant Green. By Cuthbert Bede. New York: Rudd & Carleton.

Both of these works are for sale by Bancroft & Co. of this city. All we have to say at present about the "Minister's Wooing" is to refer our readers to our able correspondent, *Shipaug*, at our 409th page. "Verdant Green" is a clever book that may be read with profit and pleasure. It has had a large circulation in England. We advise you to read it.

The Friend, of Honolulu. We are indebted to the editor, the Rev. Samuel C. Damon, Seaman's Chaplain, Honolulu, for the xvi vol. of this monthly journal. We shall attempt to reciprocate the kind remembrances of our brother of the Islands. We rejoice in the success of *The Friend*. May this be a happy year to him.

The St. Louis Presbyterian has changed editors and publishers. Its publishers are now Messrs. E. Abbott & Co., St. Louis, Mo., and its editor Rev. J. H. Vancourt, whom we have had the happiness to know as a co-Presbyter in years gone by. He is a sound Presbyterian, a good churchman, well acquainted with the polity and doctrines of our Church, an able writer, and a man of excellent spirit. If we ever differ from him in our views, we shall always expect fairness, high Christian courtesy and gentlemanly bearing in his columns.

Since the foregoing was written, another mail has arrived bringing us the *St, Louis Presbyterian* in its new and improved dress. We find in it the following notice, which we insert in our columns, because we are thankful for such expressions of confidence and fraternal regards, and because we wish to assure our brother that we too have "a most vivid" recollection of him as our fellow Presbyter, and shall cherish his memory in our heart of hearts in our far-off home towards the going down of the sun, as long as life shall last. May his years of usefulness in the Church be many, and may his editorial days be eminently prosperous, is the fervent prayer of one who looked upon him in "auld lang syne" as his Ulysses. The notice is as follows: —

"The Pacific Expositor. By W. A. Scott, D. D. We have received the December number. Dr. Scott is an earnest, energetic and efficient man. The reception of this number has revived in a most vivid manner our former endearing recollections of the man, when we were associated in the same Presbytery. Transferred to the shores of the Pacific, he has now a much wider field for his activity and energy. He seems determined to instruct and enlighten the people in every possible way, and to lay the foundation of the Church deep and sure. We are pleased to see that he has associates worthy of himself. They are doing a good and great work."

The *St. Louis Presbyterian* is a fine large weekly paper, published at $2.00 a year, if paid in advance — if payment is delayed six months, $2,50, and at the end of the year, $3.00.

Colonel Benton.—We have always had great respect for "Old Bullion." We do not believe in "Shams and lies and Dry-as-dusts," but in honest-hard-working-flesh-and-blood sort of heroes. Colonel Benton was one of the happy mortals who found his vocation, and right well did he do his work. His name is among the few that the most distant generations of Americans will not willingly let die. Glad are we, therefore, that the Legislature of Missouri has passed a bill appropriating $2,500 (it should have been ten times as much), to erect a monument over the remains of Thomas H. Benton.

Hall's Journal of Health for January did not come to us as usual in exchange, but our friend Still supplied us. It is a very interesting number, every article is worth reading. The Doctor, in resuming the *publication* department, says: "We expect, as long as we have strength to wink an eye or wag a finger, to make our issues with some regularity and promptitude, and in a style of typographical correctness and mechanical finish which shall be to our pet as creditable as it is new." Terms, one dollar a year; by Dr. W. W. Hall, 42 Irving Place, New York.

The Pacific Medical and Surgical Journal, edited by Drs. McCormick and Wooster, for January was received too late for our last number. It is a neatly printed and ably conducted medical work. The present is the xxvth Number of the volume. Terms, five dollars per annum, or three dollars for six months, in advance. Published at the corner of Pine and Kearny streets, San Francisco. We wish it success. Though we confess that we are forty years old, yet we do not believe that we are either a fool or a physician. Our rule is to keep well and moving as long as we can, but when our "imperious will" gives way, and we find ourself sick, then we send for our medical friends. We do not believe in every man being his own doctor, nor his own preacher.

San Francisco Medical Press, edited by E. S. Cooper, M. D., Professor of Anatomy and Surgery in the Medical Department of the University of the Pacific.

We have received from the editor the first number of this work. It is a neat octavo of sixty-four pages, and is to be issued quarterly, at $2.00 per annum, in advance, or 75 cents for a single number. Dr. Cooper is the editor and proprietor, and his office is in his Infirmary, Mission street, near Third. Dr. Cooper, in his salutatory tells us that his object in establishing this Quarterly is "to encourage unanimity of feeling and concurrence of action among medical men of this city and State," "to inquire into and remove as far as possible sources of discord;" "to vindicate the rights of all honorable medical men when unjustly assailed," and "to offer a medium for the publication of the numerous interesting and often anomalous cases, healed by practitioners on this coast," &c.

Annual Report of the State Superintendent of Public Instruction. — We are indebted to the Hon. A. J. Moulder, Superintendent, for a copy of the *Ninth* Annual Report of the state of our Public Schools and of Public Instruction. Mr. Moulder is a fine scholar, an enthusiastic educator, and his reports are always able and interesting. We have not had time to examine the measures he proposes, but shall do so, God willing, at an early day. The educational institutions of our country demand the serious attention of every patriot, philanthropist and Christian. This is the day for seed-sowing, and this the hour for laying broad and deep foundations on this glorious coast.

Our Exchanges.—We have not received a single paper or periodical in exchange from any city, town, hamlet or State east of the Hudson. We have sent the *Expositor*, with the request to exchange, to a number of the religious papers of New England and of Boston, but not one has been sent to us. Well, we must try to live without them. We are happy to say that all the exchanges west and south of the Hudson that we have solicited, have been sent to us promptly. The last number of the *Presbyterian Magazine*, the *Presbyterian*, of Philadelphia, *Banner and Advocate*, *Herald*, of Louisville, *Scottish Presbyterian*, *Central Presbyterian* and *The True Witness*, of New Orleans, have been particularly interesting and valuable.

Our Periodicals. — So anxious are we to have the religious literature of our Church among the people of this coast, weekly and monthly, that we have volunteered to act as agent in behalf of any newspaper or periodical of our Church.

We wish of course to have the *Expositor* obtain a wide circulation, but we also desire the public, and especially the families of our own denomination to be well read in the living, *flowing* literature of our own Church. It is only in this way we expect to find intelligent, active, united churches. Let us have a fair support for the *Expositor*, and let us have the newspapers and magazines of our Church from the other side of the mountains also.

Macauley is dead! And so are Thomas DeQuincey and Washington Irving! Some of Irving's writings are among the earliest of our recollections, and Macauley's are fresh still — DeQuincey was never much to our taste. But in the removal from earth of Macauley and Irving, so soon after the loss of Prescott, we feel as if our family had been bereaved. It is vain that titles have been given to the brilliant essayist and historian. The world will insist on knowing him by his real name, and not by his titles. Whoever hears, or knows, or cares anything about Francis Lord Verulam, while all the civilized world at least revere the name of Lord Bacon!

Stockton Female Seminary.—We are happy to learn that Dr. Collins' Institution at Stockton is receiving a generous patronage. Though at present small boys are admitted, it is intended to be devoted to the education of girls, as soon as its present necessities are provided for. The building is a fine one, admirably suited for such a school, and Dr. Collins and his accomplished wife are well qualified for conducting an Academy. Let us have the future wives and mothers of California well educated, and we shall have a great and truly powerful State.

Rev. Dr. Burrowes.—We are happy to find in the last *Presbyterian Magazine*, (Rev. Dr. Van Rensslaer's) an able letter from the Rev. Dr. Burrowes of this city, on Denominational Education, and defending the action of the Synod of the Pacific in resolving to establish an Institution of learning under its care. And here by the way, we are happy to say that the Synod's School, under the care of Rev. Dr. Burrowes, has made a prosperous beginning. He has about *thirty* pupils already.

The Commandment with Promise, is the title of a sermon preached in the First Presbyterian Church of Brooklyn, New York, on last Thanksgiving day, by Rev. Henry I. Van Dyke, pastor, and published by Geo. W. Wood, New York. This is a very neat pamphlet, and exceedingly well written. If all the discourses of last Thanksgiving had been as eloquent, scriptural, conservative and able as Mr. Van Dyke's, an amount of sound learning and elevated piety would have been presented to the public that must have produced a profound and salutary effect. We regard Mr. Van Dyke as one of the most promising men of the day. May God eminently bless his life and labors, and give him great comfort in his ministry.

New Quarterly.—The Rev. Dr. Kerr is about commencing the publication of a new Quarterly Review, at Pittsburgh, Penn., to be devoted to the interests of the United Presbyterian Church. We have no doubt it will be well conducted.